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# ¶ Against the detestable Masse, and more then abhominable Popishe heresie. Translated out of French into Englishe.

Articles moste certain and true.

1566.

¶ Perused and allowed, accordyng vnto the Quenes Maiesties Iniunccions.

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# *True Articles of the horrible, greate and importable abuse of the Popishe Masse: inuented directly against the holie Supper of the Lorde, our onely mediatour and Sauiour Jesus Christe.*

I Call the heauen and yearth for a trouthe to witnesse, againste this pompous, and proude Papisticall Masse, by the whiche the worlde (if GOD verie soone dooe not remeadie) howe it is, and shalbee wholie desolate, ruinate, losse, and casse into the depe dongeon of hell, for in thesame our lorde is so outragiously blasphemed, and the people seduced, and blinded, so that no man can suffer or abide it, but to the ende, that more easely the matter maie be of euery one vnderstanded, it is meete and conuenient to procede by Articles.

FIrste of all, to euery faithfull christian, it is and ought to be moste certaine, that our lorde and onely sauior Jesus Christ as the greate Bishop, and eternall shep- 1. Peter. 2.
herde,

1. Timo. ii. Hebre. viii. Roma. viii.

herde ordeined of GOD, hath geuen his bodie, his ſoule, his life and his blood, for a full, and perfecte Sacrifice for our ſanctification: the whiche ſacrifice maie not, nor ought neuer to bee made againe, by any ſacrifice viſible: who would not fullie and wholie renounce, and forſake the ſame, as it were without efficacie, inſufficient, vnperfecte, and that Jeſus Chriſt not ſatiſfied to the Juſtice of God his father for vs. And that he was not the true Chriſte, Sauiour, Prieſte, Biſhop, and mediatour. The whiche thyng not onely to ſaie, but alſo to thinke is horrible, and execrable blaſphemie. And alwaies the yearth hath been, and is yet at this preſente, in manie places charged, and filled with this miſerable ſacrificyng Prieſtes: the whiche as if thei were our redemers, thei put themſelues in the place of Jeſus Chriſte, or els thei make themſelues his compaignions, ſaiyng, that thei offer to God a Sacrifice, pleaſaunt and agreeable, as the ſame of Abraham, Iſaac, and Jacob, for the health aſwell of the liuing

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as of the dead: and this thei make openly
againſt al truth of the holy ſcripture, ma-
kyng liers all the Apoſtles, and Euāge-
liſtes: and ſo lye vpō them ſelues: ſeyng
that with Dauid thei ſyng, and cōfeſſe al Psalm. Cx.
the Sondaies in their Euenſonges, that
Jeſus Chriſt is the eternall ſacrificer, af-
ter the order of Melchizedeche. Now thei
can by no vnderſtāding, make the people
to vnderſtande, that Jeſus Chriſt and his
Apoſtles & Prophetes (whiche geue wit-
nes of him) be made lyers: but muſt ſpite
of their tethe, that the pope, & all his ver-
mine of Cardinalles, Biſhops, Prieſtes,
Monkes, and other Hypocrites, ſaiers of
Maſſes, and all thoſe that conſent to the
ſame, be ſuche, that is to ſaie, falſe Pro- malis mala
phetes, damnable deceiuers, falſe Apo- nomina
ſtles, Wolues clothed in Shepeſkinnes
falſe feeders, Idolaters, ſeducers, lyers,
and curſſed blaſphemers, dronckardes,
glutton, deuourers of widowes hou-
ſes, vnder the colour of religion, murthe-
rers of ſoules, forſakers of Jeſus Chriſte
of his Death, and Paſſion, falſe witneſſe

 bearers,

bearers, traitours, theues, and rauiſhers and robbers of Gods honour, and to bee briefe, more deteſtable then the Deuill. For by the greate and wonderfull Sacrifice of Jeſus Chriſte, all outward and viſible Sacrifice, is abholiſhed and made voide: And for euer none other abideth. This that I ſaie is moſte ample ſet forth in the Hebrues. by. ix. and tenth Chapiter, the whiche I praie and beſeche al the worlde, diligētly to cōſider. Yet alwaies a little to touche, and helpe the ſpirite of the young ones. In the ſeuenth chapiter it is thus written. It was mete and conuenient, that we ſhould haue a Biſhop, holie, innocente, and without ſpotte: the whiche hath no neede to offer euery daie Sacrifices, firſt for his owne ſinnes, and then for the people: for he hath doen this in offeryng vp of hymſelf ones. Notable it is ſaid, in offryng vp of hym ſelf ones. For neuer was this oblacion before, nor ſhalbe reiterated or doen againe, nor any like. Also in the nineth Chapiter, Chriſt the high Biſshoppe of good thynges to come,

Heb. vii. ix. x.

Hebre. vii.

Hebre. ix. x.
Exe. xviii.

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come, by his owne blood, is entered ones into the holie place. Loe, here ones again he ſaieth, that by hymſelf to bee entered ones, eternall redēptiō is made. Wherefore it is euident, that in our redemption wee haue no neede of ſuche Sacrificyng prieſtes, if we will not reuounce and forſake the death of Jeſus Chriſt. In the .x. Chapiter to the Hebrues. Loe I come to the ende, to dooe thy will, by the whiche will we bee ſanctified by the oblacion of the bodie of Jeſus Chriſte, ones for all. And alſo the holie Ghoſte doeth teſtifie, ſaiyng: I will no more remember their iniquities: And where remiſſion of the ſame is, there remaineth no more oblacion for ſynne. This that by argument to bee vnauoided of the Apoſtle, I ſhewe thus to the Hebrues. v. vj. vij. and. viij. and tenth, the holie Apoſtle ſaieth, that for the imperfection of the Sacrifices of the olde lawe, we muſt euery daie begin againe, vntill that one be offred vp, that is all perfecte. This that hath been doen ones by Jeſus Chriſte. Wherby I de-

Hebre. x.

Eze. xviii.

Hebre. v. vii. viii. and. x.

maunde of all Sacrificers: whether their Sacrifice bee perfecte, or vnperfecte. If it be vnperfecte, wherefore doe they then ſo abuſe the whole worlde? If it be perfect, wherefore then muſt it bée doen againe? Come on, ſtande forthe here you Sacrificers: and if you haue power to anſwer, then anſwere.

Dilemma.

Secõdlie, in this moſte wicked Maſſe, they haue not onely prouoked, but alſo plonged, and all wholly drowned (as it were) the whole worlde in open and publike Idolatrie: when falſly they haue giuen to vnderſtande, that vnder the kinde of bread and wine, Jeſus Chriſte is conteined, and hidde corporally, really, and in deede wholly and perſonally in fleſhe and bones, ſo greate and perfecte, as though preſently he were liuyng. This the holie ſcripture and our faithe dooeth not teache vs: but is all to the contrary.

Math. xxviii. Marke. xvi. Actes. i. Hebre. i.

For Jeſus Chriſt after his reſurrection, aſcended vp into heauen, and ſitteth on the right hãde of God the father almightie, and from thence ſhall come to iudge

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the quicke and the dedde. Also S. Paule to the Collossians the. iij. writeth thus. If ye be risen again with Christ, seke those thynges that are aboue, where Christe sitteth on the right hande of GOD. He dooeth not saie, searche Christe that is in the Masse, or in the holie place, or in the Bore, or in the Aulmerie: but in heauen. Wherefore it must nedes folowe, that if the bodie bee in heauen, at this presente, then it is not on the yearth, and if it bee on the yearth, then it is not in heauē. For moste certaine, neuer a true bodie is but in one place at ones, occupiyng a place certaine, in qualitie and bignes certain. Wherefore he can not make, that a man of twentie or thirtie yeres, bee hidde in a piece of paste, suche as is the wafer cake. Now to replie, that as he is almightie, so is he inuisible, infinite, and in all places: that can not haue place, consideryng that as he is almightie, so is he moste true, and the truthe it self, certifiyng vs by the same truthe of his bodie, by this that he answered to his disciples, that it was he

Actes. viii.
Collos. iii.
Luke. xxiiii.

(ſpeakyng of his corporall preſence) ma-
kyng theim to vnderſtande, that he was
no fantaſie, nor inuiſible: and that a ſpi-
rite hath nother fleſhe nor bones, as he
hath. And in the Euangeliſt ſainct Jhon
it is recited in the twentie Chapiter, that
he came and ſtoode in the middeſt of his
diſciples, the doores beyng ſhutte, this is
not to ſaie (as theſe abuſers falſly make
men to vnderſtande) that thei were not
opened by the Deuine power of Jeſus
Chriſte, for the paſſage of his true bodie.
For if he had the power to make thē opē
by his angell, to deliuer ſainct Peter out
of priſon, it was alſo as eaſie for hym to
make open to entre to his Diſciples, by
meanes marueilous, as his godlie plea-
ſure was, without chaungyng the nature
of his bodie into a ſpirite, or into any o-
ther that was not a true bodie. Alſo the
Euangeliſt dooeth not ſaie, that Jeſus
wēt through the gates, but that he came
to his diſciples, and that he was there in
middeſt of them, the gates beyng ſhutte.
Wherin he giueth to vnderſtād, in what

feare

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feare his Disciples were, beyng assembled together, and that he would declare and shewe in that, a priuie manifestatiō of his Deuine power, by the whiche the gates did open before hym, enteryng miraculously, to make his Disciples more attentiffe to his diuinitie. In conclusion, the bodie of Jesus Christe, is not like a spirite. Also that it bee infinite and euery where: maie not be a true bodie, nor true man, if he were as well infinite, by reason of his humaine nature, as he is by reason of his Diuine nature. He is then conteined in a certaine place, and there beyng, is in none other. This saincte Augustine well knewe, when he speakyng of the Lorde Jesus Christ, he spake thus.

Donec finiatur sæculum surſum dominus est: sed tamen hic nobiscum est veritas domine. Corpus enim ī quo resurrexit in vno loco esse oportet, veritas autem eius vbiq; diffusa est. The Lorde is on high in heauen, vntill the ende of the worlde, & yet notwithstandyng, the truth of the lorde is with vs, for the body wher-

Augustinus ad Dardan.

in

Fulgentius ad thraſimũ dum. Lib. 2.

in he roſe, muſte bee in one place, but the truthe of the lorde is diſperſed in all places. Fulgentius he writeth thus.

Abſens erat cœlo ſecũdum humanam ſubſtanciam, quum eſſet in terra: & derelinquens terram, quum aſcendiſcet in cœlum: ſecundum verò diuinam, & immenſam ſubſtantiam nec cœlum dimittens, quum de cœlo deſcẽdit, nec terram deſerens quum ad cœlum aſcendit. He was abſente from heauen, as touchyng his humaine bodie, whẽ he was in earth, and leauyng the yearth, when he aſcended into heauen: but accordyng to his diuine and infinite ſubſtaunce, he left not heauen, when he deſcended from heauen nor he lefte not the yearth, when he aſcended vp into heauẽ. Further, we haue a moſte certaine aſſuraunce by the holie ſcripture, that the commyng of the ſonne of manne, when he ſhall come from heauen, ſhalbe viſible and open. And if anyma ſhall ſaie vnto you, here is Chriſt, or there is Chriſt: beleue it not. Yea, Jeſus hymſelf ſaieth, beleue it not: And the ſacrificyng

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crificyng priestes saie, ye must beleue it. Thei syng well lift vp your hartes: therby exhorting the people, to searche Jesus Christe in heauen: but thei doe the contrary: In this that thei dooe areste, and staie: heim selues, vpon the serchyng of hym in their handes, and in their Boxes and Aulmeries.

Thirdlie, these blinde Sacrificers, to adde errour, vpon errour, & haue in their frēsie, said and taught, that after to haue blowen and spoken vpon the breade, the whiche thei take betwne their fingers, and likewise vpō the wine, that thei put into the Chalice, that there remaineth no more Breade, nor Wine: but (as thei speake by greate, and prodigious woordes) by Trāssubstātiacion, Jesus Christ to bee vnder the accidentes of breade and wine, hidde and wrapped vp: the whiche is the doctrine of Deuilles, againste all truthe, and the holie scripture. And therfore, I doe demaunde of these great harted men, where thei haue inuented, and found, this grosse worde, Transsubstanciation,

cion. Saint Matthewe, saint Marke, S. Luke, saint Jhon, saint Paule, and the old auncient fathers neuer haue so spo-
1. Cor. xi. ken; but when thei haue made mention
Math. xxvi. of the holie Supper of Jesus Christ, thei
Marke. xiiii. haue opēly, and simply named the breade
Luke. xxii. and the wine, bread and wine. Beholde saint Paule how he writeth: Let a man proue, and examine himself, he doeth not saie, to one chauelyng that he be proued, but he saieth, that euery man proue hym self, and then it followeth. And so eate of the bread, he saieth not. Eate the body of Christ that is inclosed therein, or that is vnder the likenes, or vnder the kinde or shewe of bread, but openly and purely he saieth, eate of this breade. Now it is certain, that the scripture doeth not vse any suche deceipcion or subteltie, and that in thesame there is no fantasie: whereupon it foloweth well, that it is bread. Also in
Actes. xx. an other place, it is thus written. And vpon a certaine Sabboth daie, the Disciples beyng gathered together to breake bread, &c. All whiche euident places, the

holie

holie Scripture pronounceth and ſaieth
expreſſy, that it is bread, and not a kinde
apparaunce, or likeneſſe of breade. Who
then maie vphold, beare, or endure ſuche
mockers, ſuche peſtilente and peruerſe
Antethriſtes. The whiche as preſumpte-
ous and arrogant, accordyng to their or-
dinarie cuſtome, haue bæn ſo fooliſhe and
hardie to conclude, and determine to the
contrarie. Wherefore as the enemies of
GOD, and of his holie woorde, of right
therefore, men ought to caſt them of, and
vtterly deteſt them. For thei hauyng no
ſhame to encloſe the bodie of Jeſus in
their wafer cake: alſo (brainles heretikes
as thei be) thei haue had no ſhame to ſaie,
that if the Rattes, Spiders, or any other
vermine, as it is written of redde letters
in their Miſſaulles, in the .xrtj. Cautele,
whiche beginneth thus. If the bodie of
the lorde were cõſumed by Miſe, or Spi-
ders, and come to nothyng, or els muche
mangeled and chewed, or if the Worme
be foũde whole within, that then it muſt
bæ burned, and put in emong the Reli-
ques.

Item ſi cor-
pus domini
à Muribus
vel Aranei
is. &c.
Cautela. 22.

ques. O yearth how is it that thou dost not open, to swallowe vp these horrible blasphemers? O vilaines and moste detestable, this bodie is it the Lorde Jesus, the true sonne of God? will he suffer himselfe to be eaten of Mise and Spiders? He that is the true foode of Angelles, and of all the children of God, is he not geuen to bee made meate for beastes? He that is incorruptible, and sitteth on the righte hande of God, will you make hym subiecte to Wormes, and to putrifaction, a-
Psalme. vi. gainst this that Dauid hath said, prophesying of his resurrection? O moste miserable, and if there were none other euill in all your bellishe Theologie, but onely in this that you speake so vnreuerently, againste the precious bodie of Jesus. Oh how muche doe you deserue to haue the fire and fagot, blasphemers and heretickes. Yea, truely the moste greatest, and moste hurtfull that euer were in all the worlde. Lighten then your owne fagottes to burne, and to roste your selues and not vs, because wee will not beleue

ſtruccion. Further, alſo to haue remembraunce of the greate charitie and loue, wherewith he hath ſo moche loued vs, that he hath geuen his life for vs, and hath purged vs by his owne blood. Alſo, wee taſtyng all of one breade, and of one Cuppe, wee are warned of the loue, and greate vnitie, in the whiche we ought al in one ſpirite, to liue and dye in Jeſus Chriſt. And this well vnderſtãded, doeth moche reioyce the ſoule of the faithfull, replenyſhyng and fillyng the ſame with diuine conſolacion, in all humilitie, growyng in faithe from daie to daie, exercyſyng hymſelf in all goodnes, and moſte ſwete and louyng charitie. But the fruit of the Maſſe is farre otherwiſe, as experience dooeth ſhewe vs. For by theſame all knowledge of Jeſus Chriſt, is cleane put out and defaced, the preachyng of the Goſpell is calke forthe, and hindered, the tyme occupied in ringyng, hurlyng and ſyngyng, vaine Ceremonies, light, cenſynges, diſguiſynges, and ſoche like maner of ſorceries, by the whiche the poore

worlde (is as Shepe or Buttons) miserably deceiued, holden, kept, and ledde, and by these rauenyng Wolues eaten, gnawed, and deuoured. And who might not saie and thinke of the theftes of these filthie whoremongers? By this Masse thei haue laied hande of all, destroied all, and all swalowed vp. Yea, thei haue disherited Kynges, and Princes, Lordes, Marchauntes, and all what els a man maie saie, bee it dedde, or quicke. By thesame thei liue careleſſe, thei haue neede of nothyng to doo withall, to studie nothyng lesse: what will you more? It is not then to be marueiled at, if thei doe so strongly vpholde it, if thei kill, if thei burne, if thei destroie, if thei murther as cutte throtes, all them that saie against them: for other thyng haue thei not more to defende thē selues againſte the scripture, then their power and fagotes, Truthe faileth thē, Truthe threatneth theim, Truthe ouertaketh them, Truthe estonisheth them, by the whiche shortely their Kyngdome shalbe destroied for euer.

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The Lorde ſhewe to vs all ſoche fa- A prayer.
vour and grace, ſo to proſite in his ſchoole that we maie acknowledge and confeſſe one onely God, by Jeſus Chriſte, without ſtaiyng and abidyng on any mennes Traditions, by the whiche the light of truthe hath been hetherto clene put out, the knowlege of God ſtopped vp, the law tourned vpſide downe: and the feare of his holy name troden downe vnder fete. And that the ſcripture of his holy worde, be ſet vp emongeſt vs, and the badges of Chriſte diſplaied in ſoche ſorte, that wee maie bee vnder his ſaffe conducte. And that we doe nothyng, but that maie tourne to his glorie: and to the edifiyng of our brethren. So bee it.

¶ *Here followeth certaine damna-*
ble abuses that bee in the
Halle, contrary to the ho-
lie Supper of our lorde
Jesus Christe.

1. FOrasmoche as the Halle is the institucion of man, and contrary to the woorde of God: yet it is alwaies cõmaunded against this that is saied. Deut. xij. a. Hath. xv. b. Roma. xiiij.

2. In soche disguisynges, pompes, and proude garmentes of diuers sortes, in colours and fire, fashion to the followyng of the Jewes and Pagans: it is against that is saied in Luke. xx. g. i. Peter. iij. j. Timoth. ij.

3. It is forbidden to be saied without the holie Altare stone, Tapers, Kyngynges, against saint Hath. xxvj. c. j. Cor. xj. c.

4. The value thereof is esteemed, accordyng to the opinion that thei haue of the worthinesse of hym that saith it, against the. ij. Paral. xviij. c. Roma. ij. b.

5. Thei make oblacion and Sacrifice, as yet sacrificyng Jesus Christ, against the

j. Cor.

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j.Cor.xj.e.k.Hebre.ix.g.x.c.d.

Thei promesse that men maie obtaine by the same, the satisfaccion and remissiõ of sinnes, against Esaie.xliij.d.Heb.ix.c Actes.xxiiij.b. 6.

And therefore that thei haue it in so greate reputaciõ, thei haue rauished and taken awaie the honour of the creature, to trãsporte it vniustly to the Masse their creature: for this cause God hath geuen theim vp into a lewde minde, giuyng strengthe of errour to Sathan, to make them bryng forthe horrible blasphemies the whiche thei haue put in their Canon accordyng as it is written. Roma. j. d. Apoca.xvj.b.c. 7.

¶ Blasphemies of the Canon.

The Canon is more esteemed of the pope, and of his adherentes, then the holy Gospell: yea, likewise it is forbidden to reade it, against the. j.Gala.j.b. 1.

It is commaunded vnto theim, to saie it in their Masse, vnder the paine of dedly synne. Against Deute. v.d.Pro.iij.a. 2.

3. Thei make oblacio of bread and wine against Hebr.ix.c.d.j.Peter.j.d.

4. Thei offer the Sonne to the Father, the whiche offred vp hymselfe: against j.Timo.ij.d.Heb.j.a.

5. Thei prate that their Sacrifice maie be as acceptable, as the same of Abell, & Abraham: against Heb.xij.f.

6. Thei esteme (against the opinion of the Capernites) to eate Jesus Christe in flesh and bone within the bread: against Jhon.vj.g.

7. In the same thei gainsaie to the Article of the Ascension of Christe, against Luke.xxiiij.g.Actes.j.b.

8. The Priest breaketh, and eateth the bread hymselfe alone, against Luke.xxj.b j.Cor.xj.e.

9. Of this that thei make superstitiously three partes of their hoste, against saincte Math.xxvj.c. j.Cor.xj.f.

10. Of this that the same is saied onely in the morning, and fastyng, and not otherwise, against S. Math.xxvj.c.Jhō.xiij.a.

11. Of this that thei defende to touche the bread,

breade, or the cuppe that the Priest toucheth, against saint Luke. xxij. b.

The death of Jesus Christ is not shewed forth in the same, against. j. Cor. xj. e 12.

Thei sate and syng their Masse in cõmemoracion of Saintes, against Luke xxij. j. Cor. xj. 13.

It is saied for the dedde, contrary to the holy supper, instituted for the liuyng against saint Math. xxvj. c. 14.

Thei lift vp the bread and the chalice, to make the people worshippe it, against Exod. xx. a. 15.

The gestes and fine trickes that thei make, full of hypocrisie, and worthie to bee laughed at as Mommers, and Jugelars, whiche is against Ephe. v. a. 16.

Although it be defended of the Pope, no man to heare Masse of a Priest, that is a whoremonger and fornicatour, yet alwaies men doe not leaue of to heare it, & to holde it for good, against. j. Cor. v. e. 17.

Although that GOD doeth forbidde straitely, to communicate with these fornicatours, and likewise to eate with thē, 18.

thei

thei doe yet constraine there to communicate, when the people dooe heare the Masse of a filthie whoremonger, against the. j. Cor. v. c.

19. Of this that thei doe confirme, and favour to other purgatorie, then the blood of Jesus Christ, that onely maketh clene j. Jhon. j. c. Heb. ix. a.

20. Of this that thei dooe celebrate as by Symonie for money, and other tẽporall thinges, against their owne institucions themselves, & as thei do transgresse ordinarily those of God (whiche is yet moche worse) against S. Math. x. Actes. viij. c.

21. For bicause it is saied, and applied as well for the beastes, and thynges lost, as for the people, as willyng with the self same emplaisture, to heale all diseases, that doeth repugne to this that is saied, j. Corin. xj.

22. Of this that the one is solempne, and hath diuers Ceremonies, and fashion to make more then the other: Against this that is saied. Math. xxvj. c. j. Cor. xj.

23. Of this that the synger of Masse saith that

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that he is more worthie, & to haue more auctoritie, then all the Angelles, the virgine Marie, the sainctes, against. Ro. ij.g Ephe.vj.c.

Of this that thei doe esteme, that by the power and strengthe of the woordes of Jesus Christe, corporally he doeth descende, and all the companie of heauen with hym into their hosts, against sainct Luke.xxiiij.g. Actes.j.d. and the third. 24.

Of this that in so greate supersticion, thei doe reserue in boxes, and aulmeries their hostes subiect to rottennes, and corrupcion, cariyng them by the streates, at certaine tymes, and vpon certain daies: against sainct Math.xxvj.c.j.Cor.xj.e. 25.

Of this that after to haue heard it, one maie retourne as ignoraunte awaie, as he came thither. Against.j.Cor.j.iiij.c.d. Collos.iij.c. 26.

Of this that the Sacrificyng Priestes of the Pope, saie wordes in secrete vpon the breade, and vpon the wine, counterfaityng manifestly the institucion of our lorde Jesus Christ, for it is very euident 27.

that

that the lorde spake not to the bread, nor to the wine, when he sated: Take, eate, this is my bodie, and so forthe: but he did speake openly, and clerely to the people assistaunt, accordyng to S. Math. xxvj.

28. Of this that thei saie the Masse in the commemoracion of Angelles, and of he saincte, and she saincte, directly against the meanyng of Jesus Christ, that saith: Dooe this in the remembraunce of me, accordyng to sainct Math. xxvj.

29. Of this that of to moche boldnesse, or rather execrable sacriledge, thei giue not to the people, but the halfe of the Sacrament, as though thei were but half christiās, or otherwise that Jesus Christ had not been wise enough, or as wise as thei, when he sated: Drinke ye all of this. As sainct Luke. xxij. And of this matter S. Paule writyng to the Corinthians, did not write for the sacrificynges, for there was no soche as thei se this date, to reign in the Papacie: but to al the people of the beleuyng, and faithfull in generall, accordyng to the. j. Cor. xj.

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Of many other execrable abuses, and infinite supersticiõs of the Masse, is treated more at large in their booke of Cautelles of the Masse, yea moste excellente subtelties, and also in the booke that thei doe call, The diuine rationall of offices, (or hellike) in somme Angelical (or Diabolicall) to the Shepherde (the soules fée-dyng, and nourishing of hote coales) and to the Pontificall (not all euill) with the whiche thei be all wholie filled.

¶ Some fruictes more common, and notable of the Masse.

The multitude of oblacions, prebendes, of the rascall Priestlinesse of Temples, of Chappelles, and Aultares.

Idelnes, truandes of kinde, forbiddyng of Mariage, and in place whereof greate whoredome dooeth raigne, moste wicked hypocrisy, gnawyng of widowes fatherlesse and poore. Renouncyng and abholishyng of the death and Passion of Christe. And to be brief, the errour of the Masse is more pernicious and hurtfull, aswell to the goodes, as to the persones,

for-

forasmoche as the same seemeth to haue a more greater kinde of holinesse, and of goodnesse, and yet the same is moste execrable.

FINIS.

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